659 not extend beyond the frontiers of the country and, vice versa, no foreign church may have jurisdictional powers over any denomination in Romania. Moreover, any material support granted and accepted from outside must be communicated to the Romanian Government.

793 The clergymen, the heads of the religious organizations and their officers must be Romanian citizens or they must apply for naturalization. A foreign citizen may be admitted only by special authorization and specifically if otherwise the existence and the functioning of a religious community would be imperilled.

[678] As in the case of the Orthodox Church, the heads of all religious denominations and their clergymen are triable for cannon and political offenses by the High Court of Cassation and Justice (not by ordinary courts). However, the disciplinary cases in church matters shall be tried by their own Synods.

The organizations of the historical churches (infra) are legal entities.

794 The religious denominations freely administer their assets as well as establish and manage as many charitable and educational institutions as they wish or need. The same is true of schools for preparation of the clergy. These, however, must communicate to the Ministry of Religious Affairs concerning their curricula.

[871] Each church has the right to give religious instruction to their youth of the given denominations in either public or private schools, as well as to men on active service.

Churches and Religion Romania

794 The religious instruction of 16. Catholics in all kind of
659 schools, including government schools, is conducted according
871 to directives issued by the Catholic Bishop. The directives are to be communicated also to the Ministry of Education.

The Bishop has the right to request the dismissal of teachers of Catholic religion in public or private schools, even where such teachers are appointed and paid by the Government, if the Bishop considered the teacher unqualified for this task.

[874] Finally, the Catholic Church has the right to establish all kinds of Divinity Schools for preparing the Catholic clergy. The curriculum of those schools is established by the competent Catholic Church authorities.

793 The Catholic bishops and their assistants, appointed
659 by the Vatican, must be Romanian citizens and are obliged to take an oath of allegiance to the King, the Constitution and the laws of the country. Those who are not citizens are allowed to apply for citizenship within a reasonable period of time.

The appointment of the clergy is within the exclusive jurisdiction of the Church authorities. However, an appointment must be communicated, in advance, to the Ministry of Religious Affairs.

Article 23, the last article of the Concordat, states that "The two contracting parties reserve the right to denounce this Concordat after notice has been served six months in advance."

659 An additional Protocol was signed on May 30, 1932 (Official Gazette No. 180 of August 3, 1932 and ratified by Decree-Law No. 659 (Official Gazette No. 52 of March 2, 1940) pertaining to the

currency. 000

In this way, most of the material means of the Catholic 659
Church for support of its religous, educational and charitable 425
program disappeared.

These successive expropriations have been applied to [798]
all religious denominations. However, the Russian Church ("Christians of Old Rite" and the parishes included later on in the Ukrainian Vicariate) was exempted from such measures. If the Romanian Orthodox Church possesses today some material means, these were either granted subsequently by the Government or were transferred by the government from the seized assets of other religious denominations.

C. Church and School

The right to establish and run schools of all kinds 659
granted to all religious denominations by the Law No. 54 of 1928 871
and in particular to the Roman Catholic Church by the Concordat was abolished. The same is true of the right to administer religious instruction in private and public schools. This is the result of a series of decrees.

The first step toward this goal was to suppress the denominational schools and those supported in some way by churches. The Government started by suppressing all foreign schools existing in Romania by Order No. 191,653 (Official Gazette No. 176 of August 2, 1948). Many of these schools were, to a certain extent, connected with the religious denominations.

The next step was a reform of the school system

accomplished by Decrees No. 175 and 176 (Official Gazette No. 177 of August 3, 1948). By Article 35 all denominational schools were taken over by the government. It reads as follows: 659 871 [671]

Decree No. 175 of 1948

Art. XXXV. All the denominational and private schools shall become governmental schools.

Decree No. 176 of 1948

Art. 1. For a better organization of the public education, as well as the expansion and democratization of the educational system, all personal and real properties that belonged to the churches, congregations, religious communities, non-profit organizations and trade corporations and, in general, to individuals or legal entities which were destined to serve as support...to denominational schools, are transferred to the government ownership and shall be used for educational needs.

This provision covers school buildings, dwelling for professors, boarding houses and students' homes, etc., as well as funds, estates, and legacies serving educational purposes. No compensation was to be paid for them. A list of over 2,000 denominational and private schools of all kinds, from kindergartens to colleges, which were thus expropriated, was attached to Decree No. 176. The provisions quoted make plain that no denominational school may be opened in the future which conclusion is supported by the fact that a subsequent Decree No. 177 of August 4, 1948 regulating the religious denominations does not mention the right of the church to open general schools. It deals with schools in Chapter VI but provides exclusively for divinity schools.

These decrees affected especially the Roman Catholic Church to which belonged the majority of the denominational schools. [798]

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schools.

Neither the Decrees No. 175,176 and 177 nor any other law or decree mention the religious instruction in any way. The officially approved curricula of secondary and higher educational institutions do not provide for religious instruction. Nowhere is mentioned the right of the church to supervise religious instruction in case it would be given in general schools.

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The only kind of schools allowed to the church are the special divinity schools for the training of clergymen and auxiliary personnel. These schools are in all aspects, including that of the curriculum, under the supervision of the Ministries of Religious Affairs and of Education. The Ministry of Religious Affairs may, among other things, dismiss at any time the professors appointed by the church whenever it deems that "public order and the security of the State" so requires.

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Article 49 of the Decree No. 177 limited the number of Schools of Divinity of university rank in the whole country to: two for the Orthodox Church, one for the Catholic Church and one for all Protestant Churches. But a subsequent order of the Ministry of Religious Affairs reduced further the number of divinity and clerical schools of all denominations and did not mention the establishment of any Roman Catholic Divinity Schools. All of this shows the intention of the government to bar the opportunity for training of the ministers of religion.

It must also be mentioned that no general education may be given at the Divinity Schools. Notwithstanding according

to the curricula approved by the government, an important place is given to three special subjects of "general education", viz., Constitution and law of the Romanian People's Republic, Russian language, and History of Russian Theology. 659 871 793

By the Order No. 42,898 ( Official Gazette No. 226 of November 15, 1948) the curricula were approved for the divinity schools of the following denominations: Greek Orthodox, Protestant (including Evangelist, Reformed and Unitarian), Jewish, Baptist, Adventist and Moslems. No mention is made of any curricula for the Roman Catholic Divinity Schools. The same is true of the "Christian Church of Old Rite" but for a different reason (see infra).

3. Status of the Romanian Orthodox Church 659 795

No new general law on the Romanian Orthodox Church was enacted and it continues to be regulated by the provisions of the Law for the Organization and Unification of May 6, 1925, as amended, since 1947 (see infra). Yet, an interesting question seems to remain open; viz., is it still the dominant church in the State, e. g., the National Church or not? As it has been mentioned previously, the Organic Law of 1925 provided that, since the Greek Orthodox Creed is the religion of the majority of the Romanian people, the Romanian Orthodox Church is dominant in the country. The new amendments of the law of 1925 did not directly affect this provision. But this principle has been taken from the old Constitution of 1923 which, in Article 22, paragraph 4, specifically stressed its role as a 659 795 642

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# EDUCATION IN CURTEA DE ARGEŞ

871 368 IN THE TOWN there are five primary schools—three mixed, one for girls and one for boys. In the latter there is a kindergarten class for children between five and seven. There are two vocational secondary schools, the Theological College and the Technical School; these are for boys only. The nearest lycée for girls is at Piteşti, 37 kilometres away. Boys also must leave the town for ordinary secondary education.

872 The kindergarten was founded in 1928 by the Orthodox National Society of Roumanian Women. There is a special local committee of management. The room used is large; part of it serves as a cloakroom and for washing; the children use the same playground and offices as the boys.

[876] THERE ARE two teachers and about fifty-five children. Careful records of the progress of each child are kept. The children work in groups in low chairs at tables; no individual work is taken. Froebel's principles are followed, but Dr. Montessori's sense-training apparatus is used and Dr. Decroby's principles of teaching arithmetic are adopted.

INTERESTING HANDWORK is taken: paper-cutting pictures, modelling in clay and in paper, lace, crochet, etc. The first twenty minutes of each morning are set apart for the care of plants and animals and of the classroom. Speech training, physical exercises, free-play and singing are taught; as the school has no musical instrument, much depends on the musical ability of the mistress. The training is similar to that of primary school teachers; the salary is fixed by the local committee.

[346] THE PRIMARY SCHOOL for girls that we visited is housed in a large building of one storey, standing in its own grounds; it contains, all leading out of a central hall, four large and lofty classrooms, a teachers' small-room and an art room; there are no cloakrooms, the children hang their clothes on stands in the classrooms. These rooms are rather bare, but very light; they are heated by a big porcelain stove and the desks take three children. In summer classes are held in the garden. The

645 functions have been left undisturbed. We have a plethora
665 of functionaries drawing starvation wages instead of a body of well-selected officials decently rewarded. You who have no party and no party attachments to satisfy, and who always attacked political parties, might have effected this change easily, but you have not done so. The reductions in the Budget were necessary, yet they ought not to have cut into the very vitals of the country. The financial policy of M. Argentoianu may be qualified as the policy of bankruptcy. No institution, however strong its foundations, can resist it. You have destroyed the schools and disorganized the army by a criminal reduction of credits. In the name of the Liberal party I must affirm that we cannot accept a constitutional theory which, if it be applied, will debilitate our political life, and by the elimination of political parties vitiate the expression of the national will in its essence, expose the Crown dangerously to attack, and even provide the possibility of irremediably compromising it."

871 The indictment with regard to the schools found in the
652 above rebuke refers to the decision taken by the Government to shift on to the municipalities 50 per cent of the educational charges. As the Municipal authorities cannot balance their budgets, and as an example the community of Solca was cited, which with a total annual budget of 430,000 lei would have been obliged to incur an additional expenditure of 400,000 lei in order to provide for the maintenance of its primary school, the deputies admitted that such charges were beyond the resources of the municipalities to bear, and the proposed legislation was at last rejected after a most strenuous opposition from the National Peasant Party supported by the Liberal deputies who had hitherto sided with the Government.

871 Another cause likely to prejudice education in Rumania
875 is the non-payment of salaries to teachers. During the sitting of the Chamber on April 4th, 1932, a case was reported of certain teachers, who are all State functionaries in Rumania, who had not received their pay for seven months. Associations of teachers in various localities have called meetings and have addressed telegrams of protest on the subject to the King. Thus, those of the region of Radauţi on

## THE POST-WAR PERIOD

May 7th, 1932, solicited the King's intervention, and demanded that their emoluments, already four months in arrears, should be paid. Those of Balți appealed to the Press on the same date, complaining that nothing had been paid them during the last five months. A general strike of the members of the teaching profession is being talked about if a remedy is not found. They are incensed by the fact that while public money is being squandered on useless objects and worthless individuals at Bucarest, humble functionaries in the provinces are left to famish.

The "Adeverul" of Jan. 19th, 1932, takes the Government to task for paying regularly its superior functionaries and neglecting the lower grades as well as its pensioners, and proceeds to relate particulars as astounding as they are scandalous, namely details about famishing teachers who are forced to beg for morsels of bread from their pupils! Such facts are really staggering, and when one recollects that France is generously advancing in instalments a loan of over one hundred million francs for the exclusive purpose of enabling the Rumanian State to pay its functionaries and pensioners, one demands what has become of this money and whether these funds have not again been diverted in the habitual manner to other purposes or pockets than those destined by the original providers of these sums?

The inept waste of public money at this critical period is simply revolting. The press daily reveals cases of gross extravagance and profligacy, while in the Chamber it has been admitted that the State keeps in its employ over 50,000 redundant functionaries. The "Argus" of May 5th, 1932, for instance, points out that the Ministry of Commerce and Industry maintains without any justification a sub-secretariat with a personnel of 116, among whom are twelve solicitors, one architect, one doctor of medicine, 14 chiefs of sections, etc, at an annual cost of 15,176,900 lei to the State, while on April 1st, 1932, the paper condemned at length the waste involved in the maintenance of a Faculty of Medicine at the University of Bucarest with a staff of 400 professors and assistants, while the total number of students matriculated to this faculty reached barely 900.

The paper likewise affirmed that there was a scandalous

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at last been compelled to assume at its own expense the professional training of its youth.

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It is sad to record that even in educational institutions the remissness which has characterized Rumanian administration has not been adequately grappled with, and it is not surprising that the laxity manifested in this particular domain should appear especially odious to the national minorities in Rumania, which have a different moral conception of life than that of the predominating nationality. That there is much to be done in this department is obvious to all, owing to the persistence of the complaints. A storm of indignation was raised by the scandalous condition of the College of Salonta, in Transylvania, in which some 400 Hungarian and Rumanian students were being educated. Of this number of students, 50 per cent were incapacitated, owing to the disgusting lack of hygiene prevailing, and the anarchic system on which it was conducted. The parents of the students had to petition the Minister of Education to obtain amelioration of the methods in vogue, and the details exposed were so revolting that the *Cuvantul* of March 28th, 1929, commenting on them, more or less admitted that such facts justified the opprobrious epithet of " putrid Wallachs " conferred on the latter by the Hungarians.

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From this it may be deduced that agriculture had already been ruined through the culpable remissness of Rumania's rulers before the present crisis made itself felt. The country was caught like some disabled ship by the economic hurricane which suddenly sprang up, and materially it is suffering intensely, because in its battered condition it finds it difficult to weather the storm. Fortunately, the peasantry has been used to a life of suffering and hard toil; the peasants are patient and long-suffering to an extent inconceivable in the West. Docile and good-humoured, they put up with a situation that a Westerner would long since have found intolerable and against which he would have revolted. Poverty-stricken and unguided, the peasant has not only been left to provide the means wherewith to develop his farm, but at the same time he has been forced to supply from his own scanty resources the needs of the urban populations and the bulk of the funds requisite for carrying on the administration

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793 661 [212] 871 The poor clergy are very active in politics and public affairs generally. Their influence, and even more that of the bishops, has not infrequently been abused to further private interests.[1] The majority of the Rumanians are only semi-literate and depend for their information and guidance on the priests. Education has been the weak point of almost all the Rumanian governments. But those Rumanians whose parents have been able to give them a good education have proved that this highly intelligent and gifted people can achieve success in all fields of science and the arts.

563 THE HUNGARIANS AND THE SZEKELYS. The Hungarians and Szekelys, most of whom came under Rumanian rule after the Great War, live chiefly in Transylvania and the western provinces of Greater Rumania. The forefathers of the Szekelys were brought to these territories by the Hungarian kings and charged with the task of defending and securing the Kingdom's frontiers. The Hungarian nobles and Szekelys were two of the 'Three Ruling Nations' of Transylvania.[2] They were supported and encouraged by their kin in Hungary proper, given many privileges in the economic, political and cultural spheres. Thanks to all this they were able

[1] One blatant example of this occurred about ten years ago when a shepherd, who claimed to have 'visions' and prophetic power was built up into a holy figure. The simple peasants flocked to see and hear him, bringing many gifts. The State railways organized special travel facilities and this enriched many officials and members of the clergy.

[2] The three 'united' or 'recognized nations' of Transylvania were the Hungarian nobility, the Szekelys and the Saxons.